
THE
MASSACHUSETTS
Baptist Missionary Magazine.

VOL. II. SEPTEMBER, 1808. No. 3.

INTELLIGENCE FROM INDIA.

Extract from the Baptist Missionaries' General Letter
to the Society.

Serampore, Dec. 25, 1807.

Very dear Brethren,

"ON a review of the dispensations of God toward us since we have been in India, we see much to humble us, and much to excite our gratitude. Blessed be the name of the Lord, he hath not turned away our prayer! He hath led the blind by a way which they knew not; he hath made darkness light before them, and crooked things straight:—"this hath he done unto them, and hath not forsaken them." Amidst afflictions and bereavements, troubles from without, and trials within, his grace hath been sufficient for us. Having obtained help of God, we continue to this day.

"During the past year we have baptized 22 persons; four of whom have been added to us since the last quarterly letter. These, with one baptized at Cutwa, and another at Dinagepore, make the whole number baptized 104, ten of whom are Europeans. In the course of the last six years, we have been under the necessity of excluding 13, and six have been removed by death. The number of native members who remain, therefore, in the two churches at Serampore and Dinagepore is 75; which, with 25 Europeans, make 100; besides these, three of our members are gone to Europe.

"The far greater part of our native brethren continue to give us much pleasure, by their walk and conversation. Some there are, it is true, whom we have been compelled to reprove, and even to

suspend from communion. We have, however, generally had the satisfaction to see church discipline so far sanctified, as to be productive of sorrow of mind, and an earnest desire of re-union with the church.

"At Cutwa, things wear rather a pleasing aspect. Brother Chamberlain has with him Kangalee and his wife; the latter of whom was baptized by him, and the former at Serampore; and we are happy to hear, that both of them walk worthy of the gospel. We have furnished brother C. with a horse, which has greatly enlarged his sphere of action. He goes out with a native brother, and scatters the precious seed in perhaps 20 villages in the space of a month.

"At Dinagepore our much loved brother Fernandez is indefatigable in his attempts to spread the knowledge of Christ. We have already mentioned his having baptized the wife of Nundakishore. Golook and Futtick are with him; but indisposition has prevented their exerting themselves hitherto in any great degree. It gives us pleasure, however, to hear that Nundakishore and Herdoo are lively and active. Brother F. has lately informed us of his intention to undertake a journey for the preaching of the word to the northern extremity of the British territories.

"We have heard pleasing news from the neighbourhood of Malda, where our highly esteemed European friends have been preparing the way for the gospel, by the establishment of native schools, in which children have been taught to read the holy scriptures by heathen teachers. Indeed, in the present state of the country, it is hardly possible for a Christian teacher to obtain any number of pupils. Here brother Mardon has laboured this year, accompanied by Krishno, Ram-mohun, and others of our native brethren. Krishno Dass and Jaggernath are also gone thither lately: and we are informed by a letter, that they are attended to with a considerable degree of seriousness, and that there is hope of one or more being changed, both in heart and life. Blessed be God, his word is not bound, nor shall it return void.

"In Jessore, things seem rather at a stand. Brother Sheetaram has met with much opposition, on account of his refusing to prepare rice for the worship of Doorga. We have the satisfaction to find, however, that he was enabled to conduct himself as a Christian in this scene of trial, neither yielding in a way of sinful compliance, nor rendering railing for railing. Kovera at Erunda continues unmolested, and we hope not without some good effects from his labours. Several brethren are lately gone into Jessore, to endeavour to revive the cause.

"We now return to Calcutta; not however without a sigh. How can we avoid sighing when we think of the number of perishing souls which this city contains, and recollect the multitudes

who used of late to hang upon our lips, standing in the thick-wedged crowd for hours together, in the heat of a Bengal summer, listening to the word of life ! We feel thankful, however, that nothing has been found against us, except in the matters of our God. Conscious of the most cordial attachment to the British government, and of the liveliest interest in its welfare, we might well endure reproach, were it cast upon us ; but the tongue of calumny itself has not, to our knowledge, been suffered to bring the slightest accusation against us.

" We still worship at Calcutta in a private house ; and our congregation rather increases. We are going on with the chapel. A family of Armenians also, who found it pleasant to attend divine worship in the Bengalee language, have erected a small place on their premises, for the sake of the natives. We hope the word preached at Calcutta has not been without effect. Two persons appear to have been wrought upon while we were permitted to preach at the Loll Bazar ; Santaram from Chittagong, who has been baptized, and is gone to his own home ; and Ram Presaud, a young man from Patna, who also has been baptized, and continues to be very promising.

" Our way having of late been partly hedged up, we have been led to inquire whether, with the word of life in our hands, we were not debtors to some of the neighbouring nations which might be accessible. After much consideration and prayer, and the requisite inquiries, we resolved to make an attempt among the Burmans. Our brethren, Mardon and Chater, devoted themselves to this work, and have been solemnly designated to it. They only wait for a conveyance.

" We acknowledge, with gratitude, the kindness that has been shewn us both from Britain and America, in aid of the Oriental translations. The sums which have been sent us arrived in a most seasonable time, as the expense of the work had begun to press very heavily upon us, and had indeed somewhat embarrassed our circumstances. This embarrassment is now happily removed, and we are enabled to go on with a degree of vigour. Dear brethren, farewell.

" We remain most affectionately yours,

W. CAREY

J. ROWE

J. MARSHMAN

W. ROBINSON

W. WARD

F. CAREY."

W. MOORE

Extract of a Letter from the Rev. DANIEL MERRILL to a Minister in Boston, dated Sedgwick, May 13, 1808.

Very dear Brother,

THE pleasure, which you enjoy at the information of Zion's prosperity, may serve as a rule, by which to estimate the desire which I possess for what of religious information is to be obtained.

Whilst I was writing the last paragraph, brother Hale, who has, for several months past, been preaching the gospel of the grace of God in Nova Scotia, entered my study. His coming was as cold-water to a thirsty soul: for I not merely saw the face of an old friend, but he presented before me a large quantity of good news from a far country.

By brother Hale's account of the matter, and by information, which I obtained by letters from that province, the work of special grace there is abundant, and calls for the thanksgiving of many. The King of kings is manifestly affording samples of what his almighty grace can do. In two towns, upwards of an hundred were baptized, and considerable numbers in several other towns.

Not only is Babylon falling, with violence, to rise no more; but matters are, apparently, getting into readiness fast, for the glory of the Lord to fill the whole earth as the waters fill the seas. The *confused mixtures* of the *Babylonish church* are, with increasing rapidity, giving way; and the primitive times, and apostolic purity, are taking their place.

Of these good things, now taking place in Nova Scotia, you will be more particularly notified by letters which are expected to accompany this. But there are other matters, in *this region*, of which those letters will give you no information, yet matters of no inconsiderable importance. By particularizing a few things, you will be able to form a general estimate of Zion's prosperity in this quarter.

The first day of this year was observed by the churches composing the Bowdoinham and Lincoln Associations, as a day of fasting, humiliation and prayer, that they might suitably ask of God, their only head and help, a favourable answer to the following petitions:

1. That the Lord of the harvest will send forth labourers into his harvest.
2. That the Lord Jesus will pass by the manifold provocations of his baptized churches, and send down the Comforter to revive the spirits of his little, though increasing, flock, and a great rain upon the world, which now lieth in wickedness.
3. That God would send down a liberal spirit upon all the members of the baptized churches who have considerable proper-

ty put into their hands, to be holden in readiness for the Lord's and Zion's use ; that the labourers may be supplied ; and that no want may be known in the house of God.

4. That the Lord Jesus will give his baptized, his visible church, so to understand his revealed will, that they may know his pleasure both as to *doctrine* and *discipline*, and thus be delivered from error in practice.

5. That the compassionate Saviour will be very graciously pleased to rend the veil from off the minds of such of his own people, as are yet blindly partaking of the sins of great Babylon, that he will soon deliver them from receiving of her plagues, and grant them to know the order of his house, and the purity of his gospel kingdom.

The solemn day was hardly past, ere the decree, manifestly, went forth to begin the accomplishment of the things which we desired. Not only were the hearts of some of God's visible people stirred within them to commence labourers in the Lord's vineyard ; but two Methodist preachers, in this neighbourhood, have lately renounced their former sentiments, and publicly embraced the doctrine of the cross of Christ, as preached by us. One of them, a person of considerable celebrity, has been ordained, at Thomaston, co-pastor with elder Elisha Snow.

About the first of January, there begun, at the last mentioned place, a precious, great and memorable work of the Comforter. Satan's subjects, in little clouds, forsook his standard for Christ's. Thirteen composed the first little company, or cloud of deserters. Twelve, I understood, made up the next. How many of these little companies have forsaken Satan's banner, for the Christian, I cannot say with certainty. But I lately heard that the same good work went gloriously on. In a considerable number of towns, north and northwest from Thomaston, many are publicly passing under the yoke of Prince Immanuel, and thus put on Christ, as the scriptures have said. Between one and two hundred, if not more, have been baptized within about two months ; and the work is said to be yet gloriously spreading.

I will give you, dear Sir, a sample, which fell under my particular cognizance ; and it may serve, as a specimen of what, it is believed, the Lord is effecting in many places in this region.

In March, last, an application was made, requesting that I should attend a council, about 50 miles from this, to endeavour the settlement of a difficulty which had arisen in an infant church in the wilderness. On the 4th week of April, I set off, and arrived in season to attend the council ; but, as it often happens among kindred souls, the parties had met, and, like brothers, had settled all their disagreements amongst themselves.

Finding the first object of my journey was accomplished, I purposed to pursue my route 12 or 14 miles farther into the wilderness. Through this last mentioned distance, there was, two years since,

scarcely a saint to be found; and now, according to the best information, which offered itself, more than three fourths of the heads of families living upon the road, are hopefully the subjects of the grace of God. After having visited, preached and broken bread to a precious company, who had some time before gladly received the word and been baptized, I returned to the place, where harmony had been restored, and found that a man of Frankford had been there, and left word, praying me to come over and help them; and he, being persuaded that I should not fail them, had returned to notify a meeting for the next day.

With convenient speed, I made my way thither. The first house I entered contained two couple of young married persons. All of whom were, professedly, new-born. The next house, at which I called, contained another couple of similar description, together with a large number of young converts, who had collected for meeting, and for the reception of the first gospel ordinance. A considerable auditory convened. I discoursed upon these words, "Flee from the wrath to come." After the lecture, the candidates for baptism received attention. By the accounts they gave, it did indeed appear, that the still, small and powerful voice of the Chief Shepherd had been there. There had been very little of the common means of instruction used among them. The prayers and faithful conversation of six old disciples, together with two or three discourses delivered by elders Jason Livermore and John Chatbourn, were the sum of the instruction afforded.

In relating the exercises of their minds, one observed, "that which first arrested my attention was, when I came in from work, my wife told me, that a man had prophesied, and it was published in the newspaper, that the day of judgment was to be next June. It struck me solemnly. But I thought again, no man knew when that day should be. But I thought again, that day *will surely come*, and I am not prepared. Of this solemn subject my mind was too deeply impressed to shake it lightly off." Said another: "The first which appeared to have any abiding effect upon my heart was, Mr. A. and several other Christians manifested much concern for my poor soul. At it I wondered, that they should think so much about me, and be so concerned for my good, when I neither thought, nor cared for myself." Said a third, "What first arrested my attention was, seeing Mr. A. pass my house, several times, to visit one of my neighbours, and to talk with him about eternal things. Thought I to myself, Christians know that I am such a reprobate, that there is no mercy for me," &c.

In short, dear Sir, the work appeared to be of God, and I could say nothing against it. Sixteen came forward, and appeared to have been made free by the Son. I assisted them in passing un-

der Christ's yoke, which they, very visibly, found to be easy and his burden to be light.

They requested me to preach again the next morning, to which I readily consented, and afterwards baptized two more.

The next day I rode to Buckston, where I had an appointment for a lecture. As I had been called to constant fatigue, brother Livermore was kind enough to accompany me, and to perform the principal part of the public duties of the occasion, and to baptize four, who presented themselves for baptism.

Yesterday I baptized three persons at Penobscot. They had been, for years, members of the Pædobaptist church; and, like their fathers, had been pleading for the traditions, commandments and inventions of men, by which the law of Christ hath, by many, and for a long season, been made void.

I am to visit Deerisle, on the morrow, if the Lord will, where a number are expected to be baptized, before my return.

In this town, Zion hath had a refreshing season, and numbers, we hope, are gleaned for the Lord's granary.

With sentiments of esteem and love, I am, in the best bonds,
ever yours,

DANIEL MERRILL.

.....

To the Pres. of the Bah. Miss. Society.

Dear Brother,

I HAVE now set down to give you some account of my late travels and labours, and of the state of Zion's cause where I have been.

On the 4th of December, 1807, in company with brother Henry Hale, I entered on board of a schooner at Eastport, bound to Nova Scotia, and was favoured with a quick and pleasant passage. On the fifth day at evening we arrived at Parsborough. Lord's day morning, December 6, being uncomfortable on board the vessel, we went on shore to a public house. We had not been there long, before — Rachford, Esq. came in, and invited us to his house, and treated us very kindly. As they were destitute of a minister, a small society met to read church service: but as Providence had cast us in with them, they invited us to preach, which we attempted both in the day and evening. I trust some of these people are truly pious. The next day we crossed the Bay of Fundy and landed at Horton. Here we were kindly received by Elder Theodore Harding, who is the minister of this place. His church consists of about two hundred and fifty members; but some of them belong in the neighbouring towns. He gave us a pleasing account of a revival of religion in that part of the Lord's vineyard. The next day we visited a number of families, with whom we prayed and sang praise to God. They re-

joiced much that God had sent us to visit them. I preached in the evening to a crowded and attentive assembly. The next evening brother Hale preached a very weighty and alarming discourse, from Rev. vi. 17. The next evening I preached again : and on Friday, Dec. 11, I went through the woods about 12 miles to Falmouth. Here they have no settled minister. Religion hath been at a very low ebb, and iniquity hath greatly abounded. Until some time last September, a reformation began and prevailed very rapidly, until it spread through a considerable part of the town. There have been about 30 baptized. I preached several times with them, and think I can say our meetings were delightful seasons : for I believe the Lord was with us.

From this place, I crossed over to Windsor. This is a considerable village, but the people in general appear to be sunken in darkness and stupidity, about their great and eternal interest. But of late, some few backsliding Christians have been waked up, and two or three young persons have professed to have experienced a change. I cannot but hope the Lord hath a blessing in store for this people. If I am not deceived, I found some assistance in praying for, as well as preaching to them. I went from this, to a town called Newport. There hath been, for several years, a small Baptist church in this place, consisting of only fifteen members. There was a brother ordained over them as their pastor, the second day of December last, by the name of William Delaney. His labours have been blest to the awakening of a number ; 30 have been added by baptism, and the good work is still spreading. I attended their monthly conference, and heard the church renew covenant. Then several candidates came forward and related their experience. One of them was a little girl about eight years of age. Truly, *Out of the mouth of babes and sucklings thou hast perfected praise.* I preached to them in the evening and also the next day, after which we joined together in communion at the table of our dearest Lord. Brother Delaney preached in the evening, after which, several of the young converts spake and exhorted their young companions to flee from the wrath to come. The meeting continued until near midnight. This was a season long to be remembered : for 4 or 5 hopefully obtained freedom from the bondage of sin and unbelief, and rejoiced in God their Saviour. The next morning as I was about to leave the place, the neighbours gathered in, and I tried to read to them the 20th chapter of the Acts of the Apostles ; but was so overcome, that I had to stop three or four times before I could go through with the chapter : then we knelt down and prayed together. So I departed, never expecting to see their faces any more until the great day.

On my way I preached again in Windsor, Falmouth and Horton. On Saturday, 26th of December, I went to Cornwallis. This is a very pleasant place ; and in some respects exceeds any

country town that I was ever in. It extends about 30 miles in length, and about 10 in breadth, and contains 5000 inhabitants. Among these there is a great number of pious people, who some years past were formed into a church upon the open communion plan. We may say this with propriety, for they were not agreed either in faith or practice. They were rather inclined to what is called the *new dispensation* plan, hence they thought lightly of all gospel ordinances: Yet I believe many were pious at heart. I believe their wrong notions were much owing to their teachers, who, notwithstanding they were thought to be good men, and their labours much blessed in the awakening of sinners, were misled in many things. And I find this hath been the case pretty generally through this province. But thanks be to God the light is breaking forth upon both ministers and people.

Brother Edward Manning was ordained over the church in this town, in the open communion order; but gaining more light in the scriptures he saw it duty to follow his Saviour in baptism: and about eight years ago, he went to Annapolis and was baptized by Elder Chipman; but still endeavoured to walk with his church in their open communion, until they were greatly scattered, and finally dissolved. God was pleased to give him further light, and to establish his mind in the order of his house. He met with great opposition, particularly from professors, and many discouragements were thrown in his way, it being a very low time of religion. But in the June of 1807, the Lord was graciously pleased to pour out his Spirit, and convert a number of the dear youth, who with a number of the old professors were led clearly into gospel order, and were formed into a Baptist church last August. Considerable numbers have been added to them.

As the situation of this people called for assistance, and it being difficult in the winter season to cross the wide bay to visit the most destitute, the people with brother Manning were very urgent that I should tarry with them some time. I consented upon his engaging to spend as much time on a mission among the destitute, as I spent with them. Here I tarried about 5 weeks preaching night and day in different parts of the town, the people flocking to hear the word. I attended a number of conference meetings, to hear the experiences of the young converts. These were delightful seasons. It was difficult for me to get to rest before midnight, which was almost too much for my feeble frame. I baptized five persons and administered the Lord's supper twice in this place. On the 28th of January brother Manning was ordained over the Baptist church in this town. I preached the sermon from 1 Cor. iii. 21. Elder Burton of Halifax gave the charge, and Elder Harding of Horton gave the right hand of fellowship. This was a precious season to my soul, and I trust to many others.

On the first day of February I left Cornwallis and went on towards Annapolis. I spent about a week in the town of Wilmot. Here I found a number of pious people, well established in the truth, who were very glad of the visit. I preached seven sermons to them; two of which were on funeral occasions. From this place I went to the upper part of Granville and Annapolis. Here brother Chipman resides; but he preaches in three towns, which are very extensive. He has indeed much labour on his hands. As he earnestly desired my assistance, I tarried with him about ten days, and preached nine times; but was laid by, by reason of sickness, three days in the time.

I went from this place to the lower part of Granville; here I found a kind and attentive people, with whom I spent a week, and preached 6 times. They complained of being low in religion. I did not wonder that they were, for I found that family worship was greatly neglected. Brother James Manning is their minister; he is a good honest man. May the dews of immortal grace fall on their dear souls, that they may repent and do their first works. I took my leave of them and returned to Cornwallis, where I tarried 8 days and preached in different parts of the town, and also attended a conference meeting, and heard several relate their experience, baptized 4, and broke bread to the church, and then departed.

I found on my return to this place that there was an increasing attention: several had been converted and baptized in my absence. It brought to my recollection, that when I was here before, at a lecture on the mountain, I was uncommonly straitened and confused in my ideas, so that I was much mortified with my performance; but it pleased God, who will stain the pride of man, and have all the glory of saving sinners, to set home the broken discourse to the awakening of one that hath since been baptized.

This people have treated me, a poor stranger, with great friendship and kindness. I found my heart much knit to them in the bonds of the gospel, which made it hard parting with them. May the best of blessings attend them. After I parted with them I preached in Horton, Falmouth and Windsor. In this last mentioned town God is carrying on a gracious work. Several have been hopefully converted since I was here in the first of the winter; and many still flock to hear the word. I also heard of a late revival at Cobbecot, and in the town of Roden, places that I could not conveniently visit; but I left brother Hale behind, to visit them. There is a great call for ministerial labours in this province. Religious people, especially ministers of the gospel, are here treated with great respect by all classes, both high and low, young and old.

I wrote to brother Burton of Halifax, and desired him to inform the governor, that we were come into the province to

preach the gospel. He made the communication, and his Excellency ordered brother Burton to write to us, and inform us that we were welcome to the province, and to preach and practise according to our sentiments, only to be careful to conduct and demean ourselves according to the laws of the province, as long as we were in it. Mr. Burton told his Excellency that we were men of good characters, and had a charge from our society not to meddle with politics. We hence met with no real opposition. We were indeed called before two magistrates, who examined us, and read their laws to us ; but used us very civilly, and let us go.

On the 22d of March I went on board of a schooner bound to Eastport. After being in a severe storm in the Bay of Fundy, we got safe into St. John's. I went on shore and found a few pious Baptist brethren in this city, with whom I preached several times. There had been a reformation here about a year past. It was thought that about 60 souls were converted. They are chiefly Methodists. On the 30th day of March I left St. John's, and got into Eastport the same night. Here I tarried and preached 2 sermons. One of them was at the funeral of a Christian brother, who died suddenly. He was much lamented. The Lord gave me freedom in speaking, and the people were much affected under the word. I set my face homeward and preached in several destitute places on my way. In Palermo, I tarried four days, preached 5 times, and baptized a dear youth, who gave evidence of being a new creature. God hath graciously revived his work in this place of late, and several have confessed him openly before men. On the 18th of April I arrived safe home to my own house ; and, through the great mercy of God, found my family all alive and in good health. What shall I render to the Lord for all his mercies ? I have been in a poor state of health the most of the time since I have been gone. Constant preaching, being broken of my rest, and being exposed many other ways, has almost overcome my mortal frame. In addition to this, I have had something of a cough, for about 7 months past. But since my return home I have not preached so often as usual, and have used some means to patch up the old building. My cough has abated, and health much improved. I expect, God willing, to set out tomorrow on my old delightful work of sounding the Redeemer's name to dying men. I expect, by the will of God, to see you and the brethren in Boston in the month of August. I am with the greatest esteem your brother and fellow labourer in the gospel of Christ,

ISAAC CASE.

Readfield, May 18, 1808.

FEMALE FAITHFULNESS ENCOURAGED.

PERHAPS no part of Christian duty is more commonly neglected, than friendly, faithful conversation. Both ministers and private Christians come short in this point. There are ministers who appear in some good degree to be faithful in the pulpit, who yet are seldom known to introduce the subject of religion in their social, family visits. If he be not a man of experimental religion, this neglect would be easily accounted for. But how a truly good man, who loves his Master and his work, can constantly neglect such favourable opportunities of doing good to the souls of his hearers, is difficult to conceive. A fear of offending, or at least of rendering himself an unpleasant visitor, is probably his best excuse. But is this a sufficient one? We know it is not.

Private Christians are beset with the same temptations; and in some respects they appear more plausible and powerful. They reason thus: If ministers, who are specially devoted to the duties of religion, do not think it proper to introduce religious conversation, what would be thought of us if we should attempt it? Should not we be condemned as pharisaical? by some you probably might. But would not Heaven and conscience approve such a procedure? If ever you were enabled, with proper feelings, thus to plead the cause of your divine Master, did you regret it? I am persuaded you did not. On the contrary, have you not felt a sweet peace in your own souls, when you have been enabled to do your duty? Besides, you had the pleasure of indulging a secret hope, that what had been said would, under a divine blessing, prove of everlasting advantage to some of your friends. How many, who now adorn our churches, date their first serious impressions from the faithful, affectionate address of some pious friend? or perhaps to some word which at the time appeared to have been accidentally dropped? These instances ought to reprove our backwardness, and serve as a *stimulus* to faithful exertion.

If brethren, who more commonly take the lead of conversation in religious circles, are thus backward, how readily may we suppose that female *modesty* will furnish a very ample excuse? But are there not frequent, and almost daily opportunities, when a pious female may, without infringing in the least on the laws of propriety, speak on God's behalf? Nature has endowed the fair sex with a higher degree of sensibility, than what is bestowed upon us. Hence we often perceive an eloquence almost irresistible; especially when the heart is warmed by the love of Jesus. Instances abound, both in sacred and profane history, of the triumphant effects of this kind of address. Read the twenty fifth chapter of the first book of Samuel, and you will see an enraged prince determined to avenge his injured honour, and upon the

very point of gratifying his sanguinary rage. When, behold ! a female prostrates herself at his feet, and by her sensible, insinuating address, in a moment disarms him of all his resentment ! He sheaths his sword, and with a heart softened into gratitude blesses the God of Israel, who had made his amiable friend the happy instrument of averting his anger, and of *keeping back his sword from blood*. He now calmly resolves to leave the work to him, to whom *vengeance belongs ; who will recompense a reward to the workers of iniquity*.

Behold also the woman of Samaria ! No sooner had she seen the Saviour, and tasted of the *water of life*, than she leaves her water pot, and flies into the city, in haste, to bear the joyful tidings. I imagine I see her surrounded by her friends and neighbours, her eyes sparkling with joy, while her tongue breaks forth in rapturous strains, *Come, see a man who told me all things which ever I did : is not this the Christ ?** This artless confession was full proof of the Saviour's omniscience. Hence this moving invitation could not be resisted. "He has told me my very heart : " (said she) "Do come and see him." "Is not this the Christ?" Nor did she expostulate in vain. O no : for we are told, that "Many of the Samaritans of that city believed on him *for the saying of the woman*, who testified, "He told me all that ever I did." Happy woman ! May thousands imitate thy pious example.

As a further encouragement we subjoin the following extract from a memoir of the Rev. Mr. Nicholson,† late pastor of the church, Mulberry Garden, London ; who "triumphantly fell asleep in the arms of his glorious Redeemer, June 29, 1807, in the 47th year of his age.

"Mr. Nicholson was born of respectable parents, in the parish of Netherwasdale, Cumberland, Jan. 5, 1761. He was the youngest son ; and, being designed for the church, he was sent, when very young, to the public grammar school at St. Bee's Head, near Whitehaven. He was favoured from early life with great tenderness of conscience, which often produced convictions of the evil of sin. His great thirst for learning was, probably, another mean of keeping him from the contagious vices often committed in our public seminaries ;—but this studious ardour undermined an excellent constitution. Towards the close of his education, he studied, winter and summer, till two o'clock in the morning : an imprudence which he afterwards regretted.

"He was ordained, in deacon's orders, at Chester, by the present bishop of London, Sept. 28, 1783 ; and then chosen by the parishioners to the Perpetual Curacy of Woodale-head, in Cumberland. He became a zealous preacher, though his zeal "was not according to knowledge." In this obscure village there was

* John iv. 29.

† See London Ev. Mag. for June, 1808.

scarcely any society, except a respectable family of Baptists, who treated him with much civility and affection. He admired their company, while he greatly disliked their religious tenets. The female part of the family frequently, and most commendably, took occasion to insist on the necessity of vital religion, and salvation alone by grace. This he strenuously opposed; but he was often astonished at their ready acquaintance with the word of God. Ashamed of his ignorance, he began to read his Bible attentively, that he might be able to confute them; but for no other purpose. One day, when warmly engaged in debate, one of the ladies, with uplifted hands, implored the Holy Spirit to enlighten his mind, and dispose him to preach the truths which he now opposed. Her prayer was heard; divine light beamed upon his mind; and he, from that period, opposed no more; but began earnestly to seek the Lord by prayer, and the study of the Holy Scriptures. The success of this pious and prudent effort may encourage others to similar labours of love, for the salvation of their friends; the fair sex too may receive a stimulus from it to use their talents and influence towards accomplishing so great an object."

.....

REVIVAL OF RELIGION IN LEVERETT.

Extract of a Letter from the Rev. E. Montague, to the Editor, dated Leverett, April 21st, 1808.

Rev. and dear Sir,

THE baptized church in this place, to whom I minister in holy things, has of late been watered with the dew of heavenly influence; and additions made to it from among our own society and families, of such as we humbly hope "will be saved in the day of the Lord." Some time in August last, a spirit of repentance, confession and prayer, appeared among the saints. They seemed to arise from that torpid indifference, which an undue attachment to the honours, profits and pleasures of the world had plunged them into. Some were seen with their hands upon their loins, crying for deliverance. The consequence was such as might be expected. In times of public worship, a profound and solemn silence gave opportunity for the speaker, on the part of truth, to direct his address to the ear, and conscience of the hearers, while the involuntary tear, gushing from their eyes, with other signs of religious anxiety, gave hopeful evidence that God spake to the heart. Our meetings became crowded and exceedingly solemn. The pre-

sence of God was felt; the still small voice, making a solemn challenge of the heart, and whispering damnation upon a continued refusal to surrender it. Those persons, under serious impressions, (in general) whether old or young, conversed with all that openheartedness and freedom, which the pungency of their exercises would naturally inspire.

The first real evidence of the spreading of this good work appeared about the middle of October last. Since that time, I have baptized 40. Three others have been baptized by a neighbouring brother in the ministry, (by reason of my bodily indisposition,) making in all 43, who have joined this church. There are also several others, who we hope will ere long submit to the "humble, blessed way." Truly our hearts have rejoiced together in the Lord, when we have beheld the *hoary head*, to the age of 76, with young men and maidens, and youths of 12 years, descending into the waters of "OUR JORDAN," and there *buried with Christ in baptism*. The good work has been carried on with such regularity and moderation, that the most irreligious persons have been compelled to confess, that the Lord is among us of a truth. The converts have in general (in making a declaration of their religious exercises) expressed an abhorrence of themselves, the abominations of their hearts, and the justice of the holy law of God, in condemning them to everlasting burnings.

The means of awakening the careless sinner, which God has blessed in this place, have been various, and in a peculiar manner calculated to *hide pride from man*. The first instance of religious concern was a young woman, who came from a female meeting, sensibly struck with the solemn and cogent prayer of her own mother. She was the only person among them who did not belong to the church. The next meeting (as they were attended in intermission seasons on the Lord's days in a private room) was crowded with old and young; but of the females only. Jesus by his divine Spirit was pleased to bless these women, who were thus (in their meeting apart) mourning for sin, and lifting up their supplication to God, as one expressed, "that the Lord would have mercy on those middle aged persons, that were christless and lived prayerless." The Lord directed the arrow to the hearts of some present. The happy effect is seen in many families, where the name of God was never called upon, unless to damn the souls or bodies of one another. Now, continual fire is burning on the altar of their heart, morning and evening, ascending up to God. Such a spirit of prayer, I never witnessed before. Not only the covenanted people of God, but all classes, even many of the youth and children, from 15 back to 8 years old, were frequently heard uttering their plaintive cries to God for mercy for their poor souls. These cries ascended from the ledges, groves, fences and barns. The change thus experienced by a number of the youth was blessed for the conviction of

others ; while at the same time the ministration of the word was not left to be as a sounding brass and tinkling cymbal.

How often have we heard persons say that the reading of the text or some part of the address struck them to the heart. One instance of this kind I will relate. A stout hearted man, 35 years of age, meeting his aged mother as she was returning home from an afternoon lecture, said to her, "you have been to meeting, have you not?" "Yes," she replied. Continued he, "Had you a good sermon?" "Indeed we had." "What was the text?" "O! it was in Psalms, xxxix. 13. *O, spare me, that I may recover strength, before I go hence to be here no more.*" He said no more, but passed on : but oh ! his heart, though hard as stone before, sensibly felt the force of those words, "O spare me." His wife being at the meeting when the text was read, felt the terrors of an awakened conscience, and herself exposed to the wrath of God. They had both lived in sin, and entirely careless about their souls. Not only so, but they had spoken much against the movement among the people, as being the work of the devil.

Baptismal seasons have also their usual claim, as honoured by the great Institutor, in promoting his own work. Methinks inquiring Grecians, or modern Gentiles, might here "See Jesus."

At one of our religious meetings, a man rose up and said, "Some say this is the work of the devil, and that old Christians scare the young people. But look on me, and you all will be convinced of the contrary. If God had not had mercy on me, I should have been in hell long ago : and none can say that I was scared into religion by attending meetings ; for you'al' know, I have not been to any religious meeting for 5 years or more ; and I can tell you, it was my own blasphemous swearing, that was made the means of my awakening. As I was about my work with my oxen, one of them slipped and fell very heavily—I burst out in a most awful oath ; the words were no sooner out of my mouth, than an impression (I think from God Almighty) opened my dangerous situation, and taught me that this was the last of my swearing. And indeed I hope it was ; for how can I sin against such a holy and merciful being ?" Thus the Lord has wrought among us, and although the number is not large who have been joined to the Lord of late, as we hope by a living faith ; yet we esteem such favours as covenant blessings, or as an accomplishment of the gracious promise, which is to us, and to our children, and them who are afar off. Numbers of us, who are parents, have the unspeakable joy to sit together, with some of our children at the Lord's table, and receive the testimonials of his unparalleled dying love ; the only ground of our hope of eternal life.

Yours, &c.

EXTRAORDINARY CONVERSION.

FROM THE LONDON EVANGELICAL MAGAZINE.

Mr. Editor,

THE following event has so much occupied my mind, almost ever since it occurred, and appears to me such a display of the exceeding riches of divine grace, that I wish it may be known beyond the circle of my immediate connexions. Should it strike you in a manner at all similar to that in which it has impressed my Rev. Brethren, and others in this city, it is much at your service, as an article for the Magazine.

On or about the 11th of February, John Warner, aged 31, being greatly afflicted with an asthma, which had brought on a consumption, came from Wales to Bristol, hoping to receive some benefit from a change of air.

Seven or eight years ago he was employed for a short time as a warehouseman, by a gentleman who is a member of my church; but I have no recollection of him at that time; and ever since then, he has lived with another gentleman, in Monmouthshire, in the capacity of a butler. On his arrival in Bristol, he took lodgings, in which he remained but a few days; for being dissatisfied, he earnestly requested to be accommodated in the house of a newly married couple, who are also in communion with us, and who had formerly been his fellow servants.

The plan proposed was exceedingly inconvenient to them; but from their views of his afflicted state, their sympathetic friendship overcame every inferior consideration; and they kindly gave him lodging.

On Saturday evening, February 28, I received a note from my friend, by whom this man had formerly been employed, stating, that he was then with him; that he appeared to be exceedingly ill; and requesting that I would, if possible, make him a visit immediately. The time was to me peculiarly inconvenient. The note, however, was urgent, and I directly complied with the request. On being introduced to the afflicted man, he appeared to have no more knowledge of me than I had of him. After a few general remarks respecting affliction, the solemnities of death, and the importance of exchanging worlds, I endeavoured to draw him into a more particular conversation. He once or twice said, that he thought he wanted something, which he had not; but that he scarcely knew what it was. Excepting what may be supposed to be suggested by this declaration, his mind appeared dark, bewildered, and comparatively unimpressed. With great self-complacency, he told me he had never been guilty of any particular sins; and was not, therefore, uneasy on that

others ; while at the same time the ministration of the word was not left to be as a sounding brass and tinkling cymbal.

How often have we heard persons say that the reading of the text or some part of the address struck them to the heart. One instance of this kind I will relate. A stout hearted man, 35 years of age, meeting his aged mother as she was returning home from an afternoon lecture, said to her, "you have been to meeting, have you not?" "Yes," she replied. Continued he, "Had you a good sermon?" "Indeed we had." "What was the text?" "O! it was in Psalms, xxxix. 13. *O, spare me, that I may recover strength, before I go hence to be here no more.*" He said no more, but passed on: but oh! his heart, though hard as stone before, sensibly felt the force of those words, "O spare me." His wife being at the meeting when the text was read, felt the terrors of an awakened conscience, and herself exposed to the wrath of God. They had both lived in sin, and entirely careless about their souls. Not only so, but they had spoken much against the movement among the people, as being the work of the devil.

Baptismal seasons have also their usual claim, as honoured by the great Institutor, in promoting his own work. Methinks inquiring Grecians, or modern Gentiles, might *here* "See Jesus."

At one of our religious meetings, a man rose up and said, "Some say this is the work of the devil, and that old Christians scare the young people. But look on me, and you all will be convinced of the contrary. If God had not had mercy on me, I should have been in hell long ago: and none can say that I was scared into religion by attending meetings; for youal' know, I have not been to any religious meeting for 5 years or more; and I can tell you, it was my own blasphemous swearing, that was made the means of my awakening. As I was about my work with my oxen, one of them slipped and fell very heavily—I burst out in a most awful oath; the words were no sooner out of my mouth, than an impression (I think from God Almighty) opened my dangerous situation, and taught me that this was the last of my swearing. And indeed I hope it was; for how can I sin against such a holy and merciful being?" Thus the Lord has wrought among us, and although the number is not large who have been joined to the Lord of late, as we hope by a living faith; yet we esteem such favours as covenant blessings, or as an accomplishment of the gracious promise, which is to us, and to our children, and them who are afar off. Numbers of us, who are parents, have the unspeakable joy to sit together, with some of our children at the Lord's table, and receive the testimonials of his unparalleled dying love; the only ground of our hope of eternal life.

Yours, &c.

EXTRAORDINARY CONVERSION.

FROM THE LONDON EVANGELICAL MAGAZINE.

Mr. Editor,

THE following event has so much occupied my mind, almost ever since it occurred, and appears to me such a display of the exceeding riches of divine grace, that I wish it may be known beyond the circle of my immediate connexions. Should it strike you in a manner at all similar to that in which it has impressed my Rev. Brethren, and others in this city, it is much at your service, as an article for the Magazine.

On or about the 11th of February, John Warner, aged 31, being greatly afflicted with an asthma, which had brought on a consumption, came from Wales to Bristol, hoping to receive some benefit from a change of air.

Seven or eight years ago he was employed for a short time as a warehouseman, by a gentleman who is a member of my church; but I have no recollection of him at that time; and ever since then, he has lived with another gentleman, in Monmouthshire, in the capacity of a butler. On his arrival in Bristol, he took lodgings, in which he remained but a few days; for being dissatisfied, he earnestly requested to be accommodated in the house of a newly married couple, who are also in communion with us, and who had formerly been his fellow servants.

The plan proposed was exceedingly inconvenient to them; but from their views of his afflicted state, their sympathetic friendship overcame every inferior consideration; and they kindly gave him lodging.

On Saturday evening, February 28, I received a note from my friend, by whom this man had formerly been employed, stating, that he was then with him; that he appeared to be exceedingly ill; and requesting that I would, if possible, make him a visit immediately. The time was to me peculiarly inconvenient. The note, however, was urgent, and I directly complied with the request. On being introduced to the afflicted man, he appeared to have no more knowledge of me than I had of him. After a few general remarks respecting affliction, the solemnities of death, and the importance of exchanging worlds, I endeavoured to draw him into a more particular conversation. He once or twice said, that he thought he wanted something, which he had not; but that he scarcely knew what it was. Excepting what may be supposed to be suggested by this declaration, his mind appeared dark, bewildered, and comparatively unimpressed. With great self-complacency, he told me he had never been guilty of any particular sins; and was not, therefore, uneasy on that

score. To every thing I said, he gave that unlimited assent, which, when coming from an unenlightened person, has always appeared to me peculiarly embarrassing. To every truth I stated, his monotonous reply was, "Yes, Sir,"—"To be sure, Sir,"—"Certainly, Sir;" and the like. I now felt, (as I have often done under similar circumstances) discouraged, perplexed, and grieved; and could not but deeply lament the mental darkness in which the poor man appeared to be enveloped.

After a short pause, I frankly confessed that I knew not what to say to him, observing that he appeared to have no wants; that the blessings of the gospel were for the poor, the wretched, and the lost;—that if he were lamenting his sins, crying for mercy, and inquiring the way of salvation, I thought I should know how to address him: but that, with his present views, the gospel must necessarily appear to him of very little value.

The state of my own mind was remarkably serious, tranquil, and tender; and I began to speak of the universal sinfulness of our race: and assured him of his own personal sin, whatever sentiments he might entertain on the subject.

I represented sin as being infinitely displeasing to the blessed God; and with mingled fidelity and tenderness testified that if he died unpardoned, he would be found in circumstances unspeakably awful. I then asked him, if he had been accustomed to hear preaching of any kind; to which he replied, "Not during the last six or seven years: my service would not allow of it." On my remarking that it was a pity he should have accepted of such a service, and that he had better have been in another situation where he might have enjoyed religious instruction, even though he had had but half bread, with peculiar earnestness he replied, "O! I wish I had, I wish I had."

A scene now succeeded which astonished me, and which will never be effaced from my remembrance.

This man, whose language so recently betrayed the benighted state of his mind, and whose words were so ill chosen as very imperfectly to convey his ideas, instantaneously become energetic, impressive, and indeed eloquent.

You will not, my good Sir, think that I express myself too strongly, when I put you in possession of some of the sentences which he uttered, and which still seem to vibrate on my ear. After a solemn pause, as nearly as I can recollect, he thus exclaimed, "What, and is it too late! Is all lost? Is my poor soul abandoned? Have I lived in the neglect of all these things, and is it come to this? O, what, what shall I do? O, my sins! O, my poor soul! O, my God! my God! shall I be cast off forever? What must I do to be saved? Is there no way open for me? O what, what must I do to be saved?" These, and words nearly to the same effect, were repeated again and again, until his strength was exhausted, and he became silent. My heart was deeply affected; and when I found myself in possession of

my speaking powers, I preached unto him Jesus and his salvation; represented his love in visiting our world, and in dying for sinners; and endeavoured to explain the connexion which infinite wisdom had ordained between faith and the enjoyment of the blessings of pardon and eternal life. To this grand question, I assured him, the gospel gave but one answer, the same which was given to the Philippian jailer, when, in a similar agony of mind, he made the same inquiry; unto whom the inspired apostle replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." I proceeded to explain the nature of faith; and repeated a variety of passages, in which we are commanded to believe in Christ, and to commit our souls into his hands, as the only Mediator between God and man. Several times did I repeat those well known scriptures, "Behold the Lamb of God, which taketh away the sins of the world!" "Come unto me all ye that labour, and are heavy laden, and I will give you rest." "Whosoever cometh unto me, I will in no wise cast out." "Whosoever will, let him take of the water of life freely."

After another pause, my astonishment was greatly increased by the impressive manner in which he exclaimed, "What is this! Is it an angel's voice I hear? An angel sent to visit me, and to instruct me in the great concerns of my poor soul! And is it indeed true? Did the Son of God come from heaven to suffer and die for sinners? And must I believe in him? O, I will believe on him! I will come unto him! I will trust in him! I will commit my soul into his hands!" I was then encouraged to say, and I said it with peculiar solemnity of spirit, "And thou shalt be saved." At this moment there was an evident struggle between the power of faith and the remains of unbelief: for with every mark of anxious solicitude, he cried, "But is it not too late?" I assured him that it was not; and reminded him of the salvation of the penitent thief; adding, "The blessed Jesus, by whom that poor sinner was pardoned, and through whom he now enjoys the happiness of the eternal world, is still the same; and if you believe on him, and commit your soul into his hands, you will most assuredly share in the blessedness of the same salvation."

He then, with a peculiarly plaintive tone, exclaimed, "O, my God, my God! Is this a messenger from heaven? A messenger sent to instruct me in the way of my salvation? And will God thus open a way for me?—Will he be merciful to me?—Will he indeed save me?—Will he save my poor soul? O, if I live, I'll serve him!—I will serve him, I will serve him!" On which I said, "Shall we unite in prayer to him?" He eagerly assented. My heart was full, and so were the hearts of the friends that were present; every word and every tone of the afflicted man now greatly interested the feelings of us all; and we together poured out our souls before the Lord. It was a solemn season; and all seemed conscious of the divine presence. When we arose from our knees, I proceeded to take my leave of

him for the present ; informing him, that I should be engaged the whole of the next day, it being Sabbath ; but that I would, by the divine permission, see him again about eight o'clock in the evening. With the most tender affection he pressed my hand, detained me a short time, pronouncing innumerable blessings upon me ; and assuring me what pleasure it would yield him to see me again ; and how thankful he should be for my instruction and my prayers.

On my return home, I told my family that I had just paid a very remarkable visit,—that I was sincerely glad I went—and that I believed the person I had been to see would not live, though I thought he might continue some weeks. In less than an hour, however, after I left him, he died ; but I believe that he died in the Lord ; and that he will share in the blessedness of “the first resurrection.”

Thus have I given a plain, unvarnished narrative of the fact ; but before I conclude, permit me to add a brief remark or two.

1. It would give me inexpressible concern, should I ever have reason to believe that this instance of sovereign mercy were abused as an encouragement for delaying the great business of repentance to a dying bed. I have now been engaged in the service of the sanctuary more than 26 years ; but in no instance did I ever witness any thing which seemed so like an instantaneous conversion as this. In this view, however, I must consider it : for the fact is, that within about an hour, this man, from adopting the usual sentiments of an ignorant world, used the language of an advanced Christian ; and that which is infinitely of more importance, discovered all the feelings of a penitent sinner,—all the reliance of a stedfast believer. While, therefore, I am desirous to give glory to God, I am, at the same time, anxious that your readers should be cautioned against perverting this display of divine compassion ; and would, therefore, remind them, that though in the sacred writings we have one instance of conversion in the last hour of life, that no contrite sinner may despair ; yet, as it has been frequently remarked, We have but *one* such instance, that no man may be encouraged to presume. Let the wretch, therefore, who deliberately perseveres in sin, because “grace abounds,” know, that heaven and earth shall pronounce his eternal condemnation just.

2. I cannot, however, refrain from observing, how graciously “the glorious gospel of the blessed God” is suited to the circumstances of the guilty and the miserable ! It is, surely, to be reckoned amongst its richest glories, that it contains the most ample provision for all the wants of every real penitent. This is so truly the case, that there are no stains of guilt from which the blood of Christ will not cleanse the contrite sinner ; for by washing in this fountain, “though his sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.”

Thus we perceive the superior excellencies of that salvation which is "without money and without price," to all those delusive schemes which render a long course of obedience the qualification by which men are recommended to the favour of God. Alas ! on such principles, what can the poor sinner do, whose days have been consumed by transgression, but abandon himself to despair ? Blessed be God, "we have not so learned Christ ;" but exult in the glorious truth of his coming into the world to save even the chief of sinners.

3. I close, by observing how desirable it is for real Christians to avail themselves of all possible opportunities of visiting the sick and dying ; especially when Providence appears to point it out as the path of duty. The recollection of my visit to this poor man, will, I am persuaded, yield me satisfaction to the end of my life ; and, I humbly trust, I shall meet him in that "house, not made with hands, eternal in the heavens."

As this narrative is remarkable, I am willing to give it all the authenticity in my power ; I therefore take the advice of my brethren in this city and neighbourhood, by giving you my name ; and beg leave to assure you, I am, dear Sir, yours, &c.

Bristol.

SAMUEL LOWELL.

.....

Letter from Rev. Joshua Bradley to the Editor, dated
Mansfield, May 8, 1808.

Very dear Brother in Christ,

IN reading your magazines, I find a few accounts from this State, which occasionally give information concerning the enlargement of the Redeemer's kingdom in these parts. I feel it my duty to communicate some of the many interesting events, which have occurred since my residence here.

It is about 13 months since I moved my family into this town, and agreed to preach one half of my time for one year, to a number of respectable persons who formed themselves into a society to worship God, and support such religious teachers as they might choose, without the civil sword to compel any one to assist them. As this society have separated themselves from the ecclesiastical establishments of Connecticut, they have been stigmatized by many, as acting merely from political motives. Had this been their object, we might reasonably conclude, that they would have held in high estimation political preachers, and discourses fraught with these earthly and perishing materials. But instead of this, above all the societies I have ever been acquainted with, they consider it absolutely inconsistent for the professed ministers of Jesus to be involved in the wild uproar of politics, and covered with the dust which parties in this country are raising in the air.

I have not heard any one among us express the least desire to hear political sermons ; but vastly to the contrary. We have

been happily united in these things, and increased in numbers. This Society is now building a commodious house for public worship near the centre of the town. O! may God graciously condescend to show his power and make his mercies known to these builders, that their souls may be found resting upon the Rock of Ages, when *heaven and earth shall pass away, and the elements melt with fervent heat.*

We have not been left entirely destitute of the refreshing presence of the Lord. A number in the course of the past year have obtained a hope, and nine have been baptized. Our assembly is large and solemn, and many appear at times to be sensible, that they must be *born again*, or suffer endless punishment. These momentary anxieties, which are attended with many tears, frequently pass away, without leaving any holy resignation of heart to God and his government, or any real change of character. Notwithstanding this is the state of too many, yet it is not so with all. Some we have reason to hope have tasted and known by happy experience the riches of grace.

In Toland, where a number had agreed to hold meetings and obtain preaching as often as they could, God has graciously condescended to hear their cry, and send down his Holy Spirit to quicken dead sinners and call to obedience some who had known his name, and who had been trying for a season, to walk with the law-established churches of this state. After having baptized 11, and knowing that 8 more were ready to unite with them, who belonged to churches at a distance, we met in conference, and were favoured with the company of a number of brethren, experienced in doctrine and discipline, together with three ministers. These heard our faith in Christ, also our views relative to the existence, order and discipline of a gospel church, and gave it as their opinion, that we ought to embody. We then unanimously agreed to write to the following baptized churches, to send messengers to sit in council and give us fellowship as a sister church of Christ, should they obtain satisfaction. The churches sent to were, the 1st in Providence, 2d in Newport, Warren, Hampton, Lebanon and Withington. These complied with our request, and sent elders and brethren, who met in Toland upon the 25th of June, 1807. After forming into a council, a number of ministers and brethren from other parts, being present, were invited to sit with them. Nine brethren and ten sisters came forward to unite in church relation. The council, having gone through with the usual examination with the brethren and sisters covenanting with each other, agreed to proceed. Elder Pitman was chosen to preach upon this occasion and give the right hand of fellowship. The people being assembled, he arose and addressed them a suitable and impressive discourse, founded on 1 Peter v. 10. *The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have*

suffered a while, make you perfect, stablish, strengthen, settle you. After sermon, in behalf of the council he gave unto us the right hand, in token of their fellowship with us as a sister church of Christ. This was a season of great joy and comfort to many.

The next Lord's day I met with this young church, baptized 2 males and 1 female. These, and one more whom I had baptized before, united with us, which made our number 23. We attended communion and found abundant satisfaction in having our fellowship with the Father, and his Son Jesus Christ, and one with another. This little church have had some small additions since, and have walked in love, union and peace. Behold, how good and how pleasant it is for brethren to dwell together in unity !

Brother Goodwin preaches to this church half of his time, and is useful and much esteemed. God is graciously raising up, qualifying and sending forth ministers, as we trust, after his own heart, to preach his everlasting gospel, not with enticing words of man's wisdom, but in demonstration of the Spirit and with power. Seven baptized brethren were ordained last Autumn within 40 miles of this place, viz. Brethren Spencer Alden of Stafford, on Sept. 3, 1807. Asa Spalding and Jedidiah Randall, both of Stonington, on the 10th of September. Timothy Whitman of Ashford, on the 7th of October. Henry Grew of Hartford, on the 9th. Jonathan Goodwin, jun. of Lebanon on the 13th, and Calvin Cooper of Killingly, on the 14th of October.

I had thought of giving you a particular account of the arrangements of these ordinations, the names of those who composed the councils, and the parts which they performed ; but have found that so many particulars would swell my letter too much, and render it less entertaining to some readers.

Though 7 have publicly devoted themselves to the work of the ministry, and a number more have been licensed to preach, yet there is room in this state for many more.

In connexion with the above, I am happy to add, that God is mercifully displaying his irresistible power, and pouring forth his distinguishing grace in copious effusions in many places. The people of New Haven, Hartford, Litchfield, Wethersfield and Guilford, are greatly awakened to attend to the things of religion ; and many we humbly believe have been brought, within a few months, to experience the reviving influences of the Holy Ghost. In some of these towns meetings are held every night in the week, and thousands crowd with anxiety either to see, hear, or know, what these things mean. This glorious work is now spreading into many other towns of which I have not had correct information ; but hope soon to visit them and have a little time after my return to write you of the wonderful goings of our God and King, who is travelling in the greatness of his strength, speaking in righteousness, and mighty to save.

This in great haste from your unworthy, but affectionate brother in Christ,

JOSHUA BRADLEY.

Extract of a Letter from the Rev. Benjamin Walkins to the Editor, dated Powhatan County, (Virginia,) July 27, 1808.

Rev. and dear Sir,

—Times with us are nearly as when I wrote you last. The ravages of death are seen on every hand. Among the victims lately fallen, is Elder William Webber of Goochland county, about 10 miles from me. He fell asleep in Jesus, March 1, 1808. It pleased our heavenly Father to visit him with a long and tedious affliction, which he was enabled to bear with exemplary fortitude and resignation. He was justly esteemed a great and good man. And as a man of God, he was much distinguished for his ardent piety and zeal, in promoting the cause of truth. His great engagedness and unwearied diligence in his labours served greatly to increase his reputation both at home and abroad. Hence he was often chosen moderator of the meeting of the general committee of Virginia. In the Dover district, he served as moderator 27 years, without ever being absent. He commenced his ministry while a young man, perhaps about 21, and was about 60 when he died: from which it appears, that he spent nearly 40 years in this good work. He was one of the first ministers imprisoned in Chesterfield jail, by Col. Cary, and remained there a considerable length of time. But he is gone, *where the wicked cease from troubling, and where the weary are at rest*: Gone to receive the glorious rewards of grace.*

I have been personally acquainted with Elder Webber, for about 30 years; indeed I have known him ever since I was a child. In sentiment he was strictly Calvinistic. He seems to have been first cast in that mould, and I believe he died in the same faith. *Blessed are the dead who die in the Lord.*

* The author of the Virginia Chronicle, speaking of the persecutions against the Baptists in that State before the American Revolution, has the following remark: "The ministers would go singing from the courthouse to the prison, where they had sometimes the liberty of the bounds, and at other times they had not. They used to preach to the people through the grates; to prevent which, some ill-disposed men would be at the expense of erecting a high wall round the prison; others would employ half a dozen strolls to beat a drum round the prison to prevent the people from hearing. Sometimes matches and pepperpods were burnt at the door, and many such afflictions the dear disciples went through. About thirty of the preachers were honoured with a dungeon; and a few others besides. Some of them were imprisoned as often as four or five times, besides all the mobs and perils they went through. The *Dragon* roared with hideous peals, but was not *red*: the *Beast* appeared formidable, but was not *scarlet coloured*. Virginia soil has not been stained with vital blood, for conscience' sake. Heaven has restrained the wrath of man, and brought auspicious days at last. We now sit under our own vines and fig-trees, and there is none to make us afraid." p. 23.

My dear brother, it is still winter with us ; but all the seasons have their advantages. Winter destroys the noxious weeds, clears off and purifies the air, and makes the spring doubly pleasant. Besides ; how comfortable is a little fire in the winter ? Just so we find it when the Holy Spirit " kindles a flame of sacred love in these cold hearts of ours." In that event " December's as pleasant as May."

Some of our country folks have been very uneasy about the *Embargo*. Why should we care for that ? there is no embargo in heaven. There are free trade, and free ports. He, who has a good stock of genuine prayer and praise, will meet with no obstacles in that port ; and will surely receive in return a rich cargo of grace and good things.

I wish it were in my power to communicate some more pleasing intelligence to you. But although *cast down, we are not in despair*. We are anxiously looking for the dawning of a spiritual day, for the return of spring, for the time of the singing of birds, and when the voice of the turtle shall be heard in our land.

Pray, my brother, how is it with your people ? are *your* prospects more auspicious ? Has the *fig-tree* begun to bud and blossom, or is it still winter ? O, I hope not. If the set time to favour our part of Zion is not yet come, I hope its approach is not far distant. That the good God, in his own good time, may visit us with a plentiful shower of his heavenly grace, is, I believe, the prayer of many hundreds among us.

I have only to add ; last Lord's day week, I baptized three persons. One was an old lady, in her 76th year. She had entertained a hope for forty years. She well remembers Rev. Samuel Davis, (a Presbyterian minister of Hanover county) and had heard him preach several times, before she became acquainted with the Baptists. She would have been baptized many years ago, but her husband would not suffer it. But he is now gone into eternity, and can no longer oppose.

I am, dear brother, yours in much love, &c.

BENJAMIN WALKINS.

.....

The following is the Report of the Trustees of the Baptist Missionary Society in Massachusetts, at their annual meeting in Boston, May 25, 1808.

Beloved Brethren,

WHATEVER concerns the kingdom of our Lord on earth must be interesting to his followers. To the sixth anniversary of

M

this evangelical institution therefore, the friends of the Redeemer have been looking with pleasurable anticipation. May the great Head of the church grace our meeting with his presence, and continue to crown our labours with his blessing.

We have abundant reason unitedly to offer praise to him, of whom is the increase, for the smiles of his providence graciously afforded this society from its commencement; and for his blessing upon the labours of the brethren, who have been enabled, through your liberalities, to travel, the last year, into the new settlements, and even among the heathen in the wilderness, to sound a Saviour's love to the guilty, perishing children of men.

The Trustees in the course of that period have employed in all, more or less of the time, thirteen missionaries; besides occasionally an interpreter for those of our brethren who have visited and preached to the Indians, residing in the northwestern part of the state of New-York.

The letters received from these missionaries at sundry times, several of which have been published in the Magazine, together with extracts from their Journals, give a general view of the doings of the Trustees the last year, and preclude the necessity of minute detail. They deem it however useful to give a connected summary of this intelligence, and of their proceedings in the discharge of the duties your confidence has devolved upon them.

Brother Isaac Case has been engaged in this good work, on account of the Society, the whole of our last missionary year. The scene of his labours has been the most destitute parts of the province of Maine, excepting a few weeks he spent in the British dominions. His indefatigable exertions for Zion's cause have been attended with considerable success.

Many careless, christless sinners have been awakened, and anxious, inquiring souls by him directed to behold the Lamb of God, who taketh away the sin of the world. It is with extreme regret we learn that on his return from this last tour, his health, through the multiplicity of his labours and fatigues, is considerably impaired. We pray, in submission to the will of the great Head of the church, it may be restored, and many yet rejoice in his light.

Brother Phineas Pillsbury has faithfully performed 6 months' missionary service for the Society, passing through the interior of the state of Vermont, over into Canada and the northwesterly part of the State of New-York. A particular account of which is already published in the Magazine. See page 353, Vol. I.

Brother John Tripp has accepted an appointment for three months, and probably before this time has commenced his travels and labours among those who are perishing for lack of vision in the eastern wilderness.

Brother Henry Hale is engaged in a mission for the Society of 6 months. In a letter directed to the chairman, dated September 21, the Trustees were informed of his travels and labours among the people in the most easterly parts of the District of Maine, in which it appears, that He, who when on earth went about doing good, has been with him, owning and blessing his preaching, to the comfort of the children of God, and the everlasting good of the souls of men.

Brother Peter P. Roots has been in the employment of the Society the most of the time since our last annual meeting. The principal part of his services has been in the westerly counties of the state of New York. He has however made a long and we trust profitable tour into the northwesterly part of the state of Pennsylvania, and back parts of New-Jersey. These places are very destitute—he was probably the first Baptist missionary who ever travelled through that country. He found, in most of the places which he visited, here and there a follower of the Lamb, like sheep scattered upon the mountains, who manifested great joy in having an opportunity to hear the gospel. Brother R. is still in the employment of the society. Our venerable and esteemed brother, Pelatiah Chapin, has accomplished a mission of thirteen weeks and one day on account of the society. In this tour he visited 36 towns in the county of Orleans, (Vt.) and parts adjacent; and preached seventy three times; baptized three persons, and administered the Lord's supper twice: Conversed with several who doubted the validity of infant baptism: But found the distinguishing doctrines of the cross unwelcome to many, as indeed they are to all unrenewed men.

Brother Barnabas Perkins has been engaged six months in travelling and preaching in N. Hampshire, Vermont and Lower Canada, on account of the Society. His labours appear to have been very useful. See his communication to the trustees, Mag. page 27. Vol. II.

Brother Valentine W. Rathburn, accompanied by brother Jesse Hartwell, has performed four months' missionary service for the Society in the Genesee country, State of New York, and in the province of Upper Canada.

In this tour, brother R. spent three Lord's days among the Tuscarora Indians, where our venerable brother Holmes has been successfully labouring for five or six years, principally in the employment of the New York Missionary Society. We received a very friendly and interesting talk from this nation by brother R. accompanied with three strings of wampum, an emblematical pledge of the union and friendship which subsists between their nation and the Society.*

* See Extracts from the Journals of these brethren, published in the Mag. page 50, Vol. II.

Brethren Ring, Irish, and several others have been employed by the Trustees in the course of the year past, all of whose preaching, administering ordinances, attending conferences, and visiting and conversing with private families appear to have been more or less useful in promoting the benevolent objects of the Missionary Institution.

On the 27th July we received by our brother H. an excellent talk from the Tuscarora Indians. In this talk, as well as the one referred to above, they express their thankfulness to the Great Spirit for putting it into the hearts of the good white people to send them missionaries; also their obligations of gratitude to the Society; and generally how happy they are to see our missionaries at their fire-place, and solicit an interest in our prayers for themselves, and their red brethren who are still in heathenish darkness, that they may be enlightened with the light of life; and feelingly urge the friends of the Redeemer still to remember them in their poor, forlorn, destitute situation, and send them more good missionaries to teach them the knowledge of the true God, and the way of salvation as revealed in the good book. They appear to have a great respect for the Bible and the evangelical institutions.

The labours of our brother Holmes among this people and others of our red brethren, as well as among many of the white people in the northwesterly parts of the United States, and in the province of Upper Canada, appear to have been attended with good. A voice is heard in the wilderness, saying, "Prepare ye the way of the Lord, make straight in the desert an high way for our God."

The Tuscarora Indians, in general, appear to be favourably disposed towards the gospel and all good missionaries; and there is a considerable number among them supposed to have been brought to the knowledge of him, whom to know is eternal life. They have an house erected by the legislature of the State of New York for public worship. This is also occupied as a school-house, and a part of it is the residence of the missionary. Here the inhabitants of the village and vicinage in general regularly attend public worship on the Lord's day. Their behaviour on such occasions is highly becoming. They are very attentive to the word preached, and are particularly distinguished for their good singing. They have a school part of the time, in which the children are taught reading, writing, arithmetic, and other branches of education; and since the residence of the missionary with his family among them, they have advanced considerably in civilization and external reformation—are more inclined to cultivate their lands, and to have their children learn the useful arts of civilized life.

Our brother Holmes very earnestly and affectionately recommended this people to the attention of the Missionary Society, as promising great encouragement to the hopes of the Redeemer's friends; and in a strain of tender eloquence, which could not fail to reach the heart, while the tears of Christian sympathy flowed from his venerable eyes, begged of several of the Trustees, individually, not to forget the poor Tuscarora Indians when his hoary head was laid in dust.

There are also favourable appearances respecting the reception of the gospel among other tribes in that western country. The Seneca nation have likewise an house erected for public worship, and other kindred purposes, by the legislature of New York; and the Macedonian cry, "Do come over and help us," is heard among the natives still farther to the westward; and, indeed, all accounts agree that, that section of the country opens an extensively whitened field to the missionary labourer. The calls among the people, generally, are very great for evangelical preachers.

The Tuscarora mission, in which our brother Holmes is engaged has, for several years past, been supported by the New York Missionary Society. But some difference having arisen between them and our brother H. he informed us in a letter, dated November 4, 1807, that his connexion with that Society was, on the 30th of September preceding, dissolved.

This letter was communicated to the Trustees, December 9. Whereupon the Secretary was directed to write to the New York Baptist Missionary Society upon the subject; and having received their answer, proposing for the two Societies unitedly to engage in support of the aforesaid mission, the Trustees, on the 3d of March, voted compliance with the proposals of our New York brethren.

The Societies, in their united capacity, have appointed brother Elkanah Holmes a missionary, to reside at the Tuscarora village, and, as his health and other circumstances will permit, occasionally to visit other tribes, and also preach to the white inhabitants of the wilderness. They have also appointed Nicholas Cusock interpreter.

Information having been communicated to the board, that several persons were desirous to remember this institution in the disposition of their property by will, and the Society not being in a legal capacity to receive legacies, bequests or donations in this way, the Trustees presented a petition to the General Court, praying for an act of incorporation for the sole purpose of avoiding this embarrassment. An act was accordingly passed, Feb. 28, 1808, agreeably to the prayer of the petitioners.

In concluding this report, brethren, we would endeavour to stir up your minds by way of remembrance. You, who have known a Saviour's love, remember how you received Christ, and

so walk in him. Remember the wormwood and the gall, and think on your fellow-clay. Remember what a kind Saviour has done for your souls. Pray for such as are led captive by the prince of the power of the air at his will, who walk according to the course of this world. Pray for the conversion of Jews and Gentiles ; for the peace and prosperity of Jerusalem, and for the coming of that kingdom which is not meat and drink, or external ceremonies, but righteousness, and peace, and joy in the Holy Ghost.

Things on the whole, brethren, look favourable for Zion. We believe the Lord is on his way, and although clouds and darkness are round about him, righteousness and judgment are the habitation of his throne.

One thing more, brethren, we desire you to consider, viz. that it is your duty, and influenced by love divine, we trust you esteem it among your privileges, to devote a part of your worldly substance to the furtherance of the gospel. The general disposition of the religious public towards this institution, in voluntarily offering, like the ancient people of God, to build the tabernacle, even more than was required, hath hitherto precluded the necessity of much exhortation to the duty. But there are some circumstances which require that your minds should now be refreshed with this subject.

Unbelievers, like the ancient Edomites, exclaim, with as much vehemence against the gospel in its power as ever they did against Jerusalem, saying, raze it ! raze it ! to the foundations thereof ! But we answer, the Lord hath founded Zion, and the poor of his people shall trust in it. We would also remind you that several of the most liberal benefactors of this Missionary Association are gone to join the saints above. This opens the way for others who are rich in this world to come forward and make their places good. The people in the new settlements, generally, solicit our assistance. The aged, middle aged, and even the children and youth feelingly press the missionaries to come again, to come and live among them, and speak to them all the words of this life. In a word, we have every thing to stimulate to vigorous, unremitted exertions. The promise of God, the command of Christ, the glory of God, and the honour of being workers together with him in the establishment and extension of that kingdom which is not of this world, but which one day will cover the earth as the waters cover the sea : And finally of beholding millions of the called rising in glory, the fruits of a precious Saviour's death, to the praise of the riches of sovereign grace.

Per order and in behalf of the Trustees,

WILLIAM COLLIER, *Sec'ry.*

BOSTON, MAY 25, 1808.

POETRY.

MR. EDITOR, For the Mass. Bap. Miss. Mag.
If you think it would advance the objects to which your valuable Magazine is devoted, to give the following a place, you are at liberty to do it. You will observe, I have aimed more to preserve the language of the original, than to adorn it with the harmony of numbers. It is subject, however, to such corrections, as you may deem proper.

Rev. and dear Sir, yours,

JOSEPH.

VALLEY OF VISSION.

EZEKIEL, Chap. xxxvii.

TAUGHT by the Lord, I sought the "open vale,"
 When lo! a frightful scene mine eyes assail;
 Dire desolation reign'd the valley o'er,
 Thick strew'd with bones of mortals now no more;
 Tho' once they liv'd—in active circles mov'd.
 (O let the tow'ring worldling stand reprov'd.)
 The bones of hosts, in ancient ages slain,
 Lay fair expos'd, and whiten'd all the plain.
 Refreshing showers, or dew they had not felt,
 For ages past—no moisture on them dwelt;
 The Lord demands, "O man, can bones so dry,
 These lifeless heaps, which in the valley lie,
 Can they be rais'd, and in my temple dwell?"
 I humbly answer'd, "Thou, O Lord, canst tell!"
 In gracious terms Jehovah speaks again,
 Go, thus address these fragments o'er the plain;
 "Hear, O dry bones, the word the Lord declares:"
 (When God commands the harden'd sinner hears.)
 "Thus saith the Lord, my pow'rful arm shall raise
 These scatter'd bones, and they shall shout my praise.
 Renewing life, once more these forms I'll give,
 My own right hand shall raise them, they shall live.
 Sinews and flesh shall hear my great command,
 And clothing skin adorn the rising band.
 On all the slain I'll breathe, and they shall live,
 'That they may know my name,' and faith receive."
 While thus I spake, a rustling noise I heard,
 And shaking bones before my eyes appear'd;
 Each moving fast, its ancient station finds,
 While sinews firm, the new creation binds;
 And flesh and skin rise in proportion fair;
 But still remain'd without the vital air.
 Then said the Lord, "Go, and proclaim my mind,
 In terms prophetic to the mighty wind;
 Thus saith the Lord, from your four corners rise,
 Draw near each form, that in the valley lies;
 And breathe upon these slain, that they may live,
 And praise my name, whose pow'r such life can give.
 Trusting his allsufficiency, thus I spake
 Th' inspiring word, when lo! to life they wake,
 And living hosts in order rise to view,
 And stand erect, to prove Jehovah true.

Such is the state of man while dead in sin,
 Despising good, and *drinking scorning in* ;
 Nor wishes once to taste of joys divine :
 But, grov'ling, feeds on husks, among the swine :
 Such *will* he be, till He whose sovereign voice
 Transforms the mind, and makes the heart rejoice ;
 Till life from God is breath'd into the soul,
 And all its powers resign'd to his control.

Renewing grace ! oh let the echo sound
 From east to west, to earth's remotest bound,
 Till all our race shall hear the living word,
 And spread the name of their redeeming Lord.

.....

BAPTIST MISSIONARIES.

A Poem, presented to the Rev. Asahel Morse, by a young Lady in the western part of the State of New York, whose conversion was the fruit of Missionary labours.

YE heavenly messengers of truth divine,
 Who sound the gospel in this western clime ;
 Who come, commission'd from Almighty God,
 To preach salvation, by atoning blood,
 Come forth, ye heralds, nor forbear to sound,
 Till sin's black empire totters to the ground.
 Well have you told the sinner's helpless case
 And wide proclaim'd the Saviour's boundless grace.
 No light, no hope nor strength from duties spring,
 Where Jesus is not prophet, priest and king.
 Press boldly on, your heav'nly mission bear,
 Till sinners love the glorious truth they hear ;
 Tho' satan's legions should united stand,
 T' oppose the Lord Jehovah's great command ;
 Yet will your God your faithful labours crown ;
 He will support, and his own work he'll own.
 The work, the glory, all, O God is thine,
 Do thou ride forth in majesty divine ;
 Bid error flee, and hence thick darkness chase,
 That humble souls may light and truth embrace ;
 The glorious truth the gospel does express
 Of God's free grace, through Christ's full righteousness.
 Trust in his name, ye messengers of grace,
 'Tis he alone can crown your works with peace.
 A glorious Christ, your labours will reward,
 His angel-bands be your perpetual guard.
 This feeble voice, these hands I'll often raise
 In supplication, at the throne of grace,
 On your behalf, ye heralds of the Lord,
 That Christ may help you to proclaim his word.
 O may you preach to Adam's sinful race
 Salvation, not of works, but God's free grace.
 May light be spread, and Christ's own kingdom come,
 His name be honour'd and his will be done.

==